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the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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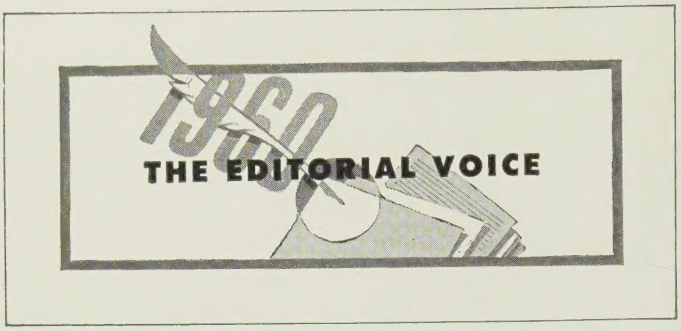

THE WRATH OF GOD: WHAT IS IT?

It is rare that there is anything good in human anger. Almost always it springs out of unholy states of heart, and frequently it leads to cursing and violence. The man of evil temper is unpredictable and dangerous and is usually shunned by men of peace and good will.

There is a strong tendency among religious teachers these days to disassociate anger from the divine character and to defend God by explaining away the Scriptures that relate it to Him. This is understandable, but in the light of the full revelation of God it is inexcusable.

In the first place, God needs no defense. Those teachers who are forever trying to make God over in their own image might better be employed in seeking to make themselves over in the image of God. In the Scriptures "God spake all these words," and there is no independent criterion by which we can judge the revelation God there makes concerning Himself.

The present refusal of so many to accept the doctrine of the wrath of God is part of a larger pattern of unbelief that begins with doubt concerning the veracity of the Christian Scriptures.

Let a man question the inspiration of the Scriptures and a curious, even monstrous, inversion takes place: thereafter he judges the Word instead of letting the Word judge him; he determines what the Word should teach instead of permitting it to determine what he should believe; he edits, amends, strikes out, adds at his pleasure; but always he sits above the Word and makes it amenable to him instead of kneeling before God and becoming amenable to the Word.

The tender-minded interpreter who seeks to shield God from the implications of His own Word is engaged in an officious effort that cannot but be completely wasted.

Why such a man still clings to the tattered relics of religion it is hard to say. The manly thing would be to walk out on the Christian faith and put it behind him along with other outgrown toys and discredited beliefs of childhood, but this he rarely does. He kills the tree but still hovers pensively about the orchard hoping for fruit that never comes.

Whatever is stated clearly but once in the Holy Scriptures may be accepted as sufficiently well established to invite the faith of all believers; and when we discover that the Spirit speaks of the wrath of God about three hundred times in the Bible we may as well make up our minds either to accept the doctrine or reject the Scriptures outright. If we have valid information from some outside source proving that anger is unworthy of God, then the Bible is not to be trusted when it attributes anger to God. And if it is wrong three hundred times on one subject, who can trust it on any other?

The instructed Christian knows that the wrath of God is a reality, that His anger is as holy as His love, and that between His love and His wrath there is no incompatibility. He further knows (as far as fallen creatures can know such matters) what the wrath of God is and what it is not.

To understand God's wrath we must view it in the light of His holiness. God is holy and has made holiness to be the moral condition necessary to the health of His universe. Sin's temporary presence in the world only accents this. Whatever is holy is healthy; evil is a moral sickness that must end ultimately in death. The formation of the language itself suggests this, the English word *holy* deriving from the Anglo-Saxon *halig, hal,* meaning *well, whole.* While it is not wise to press word origins unduly, there is yet a significance here that should not be overlooked.

Since God's first concern for His universe is its moral health, that is, its holiness, whatever is contrary to this is necessarily under His eternal displeasure. Wherever the holiness of God confronts unholiness there is conflict. This conflict arises from the irreconcilable natures of holiness and sin. God's attitude and action in the conflict are His anger. To preserve His creation God must destroy whatever would destroy it. When He arises to put down destruction and save the world from irreparable moral collapse He is said to be angry. Every wrathful judgment of God in the history of the world has been a holy act of preservation.

The holiness of God, the wrath of God and the health of the creation are inseparably united. Not only is it right for God to display anger against sin, but I find it impossible to understand how He could do otherwise.

God's wrath is His utter intolerance of whatever degrades and destroys. He hates iniquity as a mother hates the diphtheria or polio that would destroy the life of her child.

God's wrath is the antisepsis by which moral putrefaction is checked and the health of the creation maintained. When God warns of His impending wrath and exhorts men to repent and avoid it He puts it in a language they can understand: He tells them to "flee from the wrath to come." He says in effect, "Your life is evil, and because it is evil you are an enemy to the moral health of My creation. I must extirpate whatever would destroy the world I love. Turn from evil before I rise up in wrath against you. I love you, but I hate the sin you love. Separate yourself from your evil ways before I send judgment upon you."

"O Lord, . . . in wrath remember mercy" (Hab. 3:2).

The God Who Speaks and asks man to speak for Him . . .

By
CLAXTON MONRO, S.T.D.

Claxton Monro is rector of St. Stephen's Episcopal Church, Houston, Tex. This article is used by kind permission of the author. Reprints may be secured from "Faith at Work," 8 West 40th St., New York 18, N. Y., at 10¢ each.

For eleven years I plugged along . . . doing what I thought was expected of me, but aching in my heart because I felt something was missing . . . Then came the greatest spiritual upheaval I have ever had . . .

IT was the Monday night of May 10, 1954, and I was in my office at St. Stephen's Church with one of my key laymen. We had been talking about the men's meeting to be held a few days later.

I turned to my friend and said, "Floyd, you know this witnessing fellowship of laymen is destined to become the church's center of authority and power in the decades ahead, and God is going to speak through such a fellowship as He spoke through the Bible at the time of the Protestant Reformation."

Never before in my life had such a thought passed through my mind, and in stunned amazement I quickly asked, "What did I say?" For this thought, this God-given insight, was the beginning of the biggest religious experience and spiritual upheaval I have ever had.

If I had struck an oil well in my back yard I would not have been as excited as I was about this new insight. I felt that God had begun to show me something of tremendous importance to the church, and I was torn between asking the question: Why have You kept me waiting all these years before revealing this important thing? and the question: Why have You told this tremendously important thing to *me*?

Now my own spiritual awakening had come about through the combined influence of a crisis in business and a "witnessing fellowship" which I had found at Calvary Church, New York. Through laymen who could talk about God I was clearly shown a better way of life, and I found the Lord Jesus Christ as a personal Lord. Two years later I was out of business and in 1943 I was ordained in the ministry of the Episcopal Church.

For the first eleven years of my ministry I felt happy in my calling, was satisfied that what I was doing as a clergyman—preaching, teaching and administering sacraments—had God's approval. What disturbed me was the fact that in spite of all I was doing there was very little manifestation of apostolic power in the parishes where I worked. Of several hundred adult members in one church, a handful showed in their lives genuine fruits of the Christian faith, but I could count on my two hands the number of people who I knew were truly converted.

Furthermore, I was painfully aware that the spark and the spirit in the lives of these few was not being communicated with any discernible effectiveness, either to the lukewarm in the congregation or to the totally uninterested outside the church.

For those eleven years I plugged along, following the Lord as best I could, doing what I thought was expected of me as an Episcopal rector but aching in my heart because I felt that something was missing. I was aware that much had happened in the Early Church that we were needing, but I did not seem to be able to reproduce such life.

Starting in 1952 I began holding informal meetings for men at my home twice a month on Thursday evenings. I asked two or three dedicated laymen to help me on an experimental basis. We agreed to get any men we could to come to a meeting that would be called at 7:30 P. M. During the first few minutes we would have informal talks and a brief introduction. Then about eight o'clock we would devote an hour to discussing practical ways in which being a Christian affected our daily living. Each man was to speak about his own personal experience of faith and prayer, telling how God helped him in particular circumstances and how sometimes his prayers seemed to get no higher than the ceiling of the room.

This was not a Bible class and it was not a worship service. The laymen and I both felt that our task was to stimulate discussion, comments and questions from the men we had brought. It was our desire

that they would do most of the talking and we were not afraid to let silence fall over the meeting from time to time.

This is the background for what happened with the suddenness of a bolt of lightning, beginning that night of May 10.

It is hard to describe the emotional release that was poured out upon me in the days that followed. I knew that something of the greatest importance was being unfolded; that I was seeing things about the church that I never expected to live to see. And I soon found out that to whom much is given much will be required, and God had His work cut out for me in implementing in my parish the insights that He was giving me.

One of the remarkable things that happened during the first ten days was that each night about two o'clock in the morning I would awake with the strong conviction that I must get up, go downstairs, find a pen and paper and be prepared to write whatever came to my mind. When this happened I knew the Holy Spirit was trying to show me something, and I was almost like an astonished bystander as the insights and information began to pour out.

I shall not attempt to speak at length about the many things that came during this period of the bubbling up of the living water, but I would like to speak about what I still regard as the most startling and significant revelation at that time. In one of these early morning sessions as I took my pen in hand I felt under strong conviction that, if the witnessing fellowship was as important as I thought it was, it must be in the Scriptures. So with that leading thought I asked where it could be found. Then it occurred to me that I might look under the words *witness* and *testify*.

I quickly found that there were about a dozen references in the New Testament involving the word *witness* or *testify*. I noted what they were and patiently copied these verses on a couple of sheets of paper. A deep sense of dissatisfaction came over me. The thought struck me: "There must be something else." But if there was something else, I was sure I did not know where to look for it.

I had come to the end of my human resources so I said a prayer. "God, if there is something else, what is it?" Then there flashed into my mind, as if out of the blue, one word: "Prophecy." I was startled and mystified. I said: "Prophecy! What has that got to do with it?" I did not even know for sure what prophecy was. I knew that Isaiah was a prophet, but I could not have named a book of the New Testament in which the subject of prophecy was mentioned.

This unexpected leading called for more investigation, so I took down another book from my library called *Theological Wordbook of the Bible.*

Three Key Elements

There I found quite a long statement on the subject, which did not seem to help very much until I came to a section which I recall read as follows: "There are three parts to a prophecy. One, the prophet says that he has a revelation from God. Two, he says that something hidden has been made known to him. And three, he says that he foresees the future." These three points immediately clarified my mind and I was satisfied that in the New Testament Church *the layman's personal witness was a prophecy.*

In regard to Old Testament prophecy these points seemed very clear to me. For example, Isaiah said that he had a revelation from God regarding Israel, that the sins of the nation and that God's deep concern about them had been revealed to him, and that something would have to be done about them or he foresaw the judgment of God coming down on Israel. I could see that these three points were characteristic of the Old Testament prophets and their message as I had come to know them.

I saw also for the first time that while the three same basic elements were to be found in New Testament prophecy, the focus was different. The New Testament prophet got up in the church and said that he had had a revelation from God, but it was not primarily about the Roman world or about the church. His revelation was first and foremost about his own soul. He said in effect: (1) I have a revelation regarding my own soul. (2) The mystery of the love of God revealed in Jesus Christ has been made known to me. (3) Since I have accepted Jesus Christ as my Lord and Saviour I foresee that I am on the road to eternal salvation. I foresee that if I stay on this road I will be with God forever in heaven. Furthermore, I foresee day by day things that I need to know pertaining to my Christian vocation. I feel led by God and He tells me what I need to know today in order to serve Him more effectively tomorrow.

With this insight established in my mind I began a quick and excited search of the New Testament for references involving the word

(Continued on page 7)

Quotes from Our Contemporaries

On the subject of "Christian Meekness" James F. Gregory writes in *The Free Methodist:*

"The meek are those who are not forever thinking about themselves. They are too big to be concerned greatly about how they are treated or how highly others estimate them. They are so bent upon a purpose, a high and unselfish one, they are so concerned with service to God and others, that they have little time to wonder what sort of a figure they are cutting in the world."

VOLUME 95 NUMBER 15

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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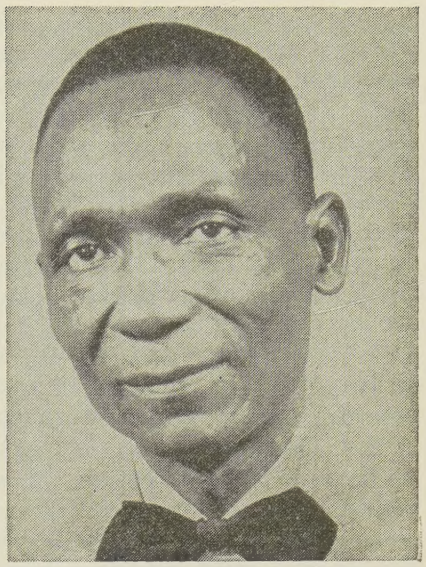
Second-Class Postage Paid at Harrisburg, Pa.
Published biweekly by Christian Publications, Inc.
Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to The Alliance Witness, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.
When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

Readers of THE ALLIANCE WITNESS, *and especially those who met Rev. Joel Kuvuna during his recent visit in America, will "excel to rejoice" as they read this delightful report of his impressions . . . We are indebted to Mrs. J. E. Nicholson and Miss Beth Severn for translating it for us. The African idiom has been kept . . .*



Rev. Joel Kuvuna

Dreams Fade . . . The Vision Abides

WHAT ONE CONGOLESE SAW IN AMERICA . . . . . BY REV. JOEL KUVUNA

YOUR question, "What did I see in your land?" requires many answers.

I have seen many things in your country—houses, highways, good food and fine sleeping quarters, but now all these things are like a dream to me. When a person sleeps he sees many things, but when he wakes he forgets what he has seen. Thus it is with what I have seen in your land; now they are to me only as a dream.

But that which is the most important, and which made the strongest impression in my heart, is the preparation for and leadership of the work of the church of Christ. That was like a vision and is still in my heart. There were many things that I didn't hear, but my eyes saw much and those matters are stored in my heart and will be with me until my death. They are not as a dream but they are indeed a vision. They cannot be forgotten in my heart; dreams pass away, but those things which I have seen are now a lasting truth in my heart.

I left Congo the 24th of March. When I was in Leopoldville to board the plane my brother, Pastor Philemon Mwela, and my wife, Mama Dorcas, and other friends came with me, as well as my cousin, Thomas Poba. When I arrived at the plane someone said to me, "Perhaps you will die in the plane as did Pastor Samuel Tsimba of the Swedish Mission in the year 1944." When my loved ones thought of that they wept. Then a verse of God's Word came to my heart and we read it. It is in Psalm 48:14. "For thus is our God, year after year and forever; until death He will guide our way." We prayed and then bade farewell to Mr. and Mrs. Thompson; I kissed my wife and boarded the plane.

At first I saw fear. I had never been in a plane before and I was as a person in difficulty, for there was no one with whom I could talk. But I soon learned that God had someone on the plane to talk to me, a person of my own country, and we visited until he got off at Guinea. Then I was left alone again until we arrived at Boston when a person from New York got on the plane who knew a little French and then I had someone to talk to again. But when we arrived in New York he went his own way, and then I really didn't know what to do, for I do not know English.

When the immigration official realized that I did not know English, he asked if I knew French. I said I knew a little and he called a young lady to interpret for me. She seemed like a child of God. She had me sit down and asked me for the information which the government requires, such as medical certificate and passport. She was like my guide until I arrived where Mr. Nicholson was waiting for me. I can never forget the hour when I saw Mr. Nicholson. There came an unspeakable joy and my heart was at rest. Then I knew that I had arrived where I belonged.

We got in the car and went to the city. I began to see astonishment because of the highways, the houses, the construction of the buildings such as we don't have in Congo. There were so many people that they seemed to me like driver ants that travel in armies. Everything was a source of amazement to me until we arrived at the Alliance headquarters, where we spent the night.

The snow and cold weather in New York were different from anything we have in Congo. That night I didn't sleep. Why? I had never slept in such a high house before—I was on the sixth floor—and in such a city. There was noise: noise of trains under the earth, noise of the automobiles on top of the earth and noise of the airplanes in the sky. All night long there was noise. They don't sleep much in New York.

In the morning the elders—the Foreign Department—received me. They began to make known to me their work and I began to understand that the elders have many thoughts for the twenty-two countries where they work and what they are doing and going to do in each country. I have seen that the eyes of the elders in America keep looking at what has been done in the past and what is being done in the present and what is to be done in the future. They are concerned about those who began

In our next issue
Mrs. W. K. Braun reports on
Independence Day in the Congo

the work, about those who are working now and about those who are to work in the future. They support those who have worked and those who are working. I shall tell the Congolese to pray for our elders in America because of the burdens they carry, and for the pastors and churches, who think not only of the needs of their own churches but of the work in other lands as well. Yes, God has chosen you and has put you in His work. He is ready to keep you and to help you in all things.

The following day we went to Mr. Nicholson's home at Nyack. There I saw that your sun lies. When it was shining I thought it would be hot, but when I went outside I found there was a new kind of cold which tortured my body. Your time too is all mixed up. It doesn't get dark at half past six as it does in Congo; sometimes it doesn't get dark until eight-thirty or nine o'clock.

The missionaries who went with me to the churches are these: Rev. J. E. Nicholson, Rev. D. C. Kopp, Dr. and Mrs. Dean Kroh, and Rev. and Mrs. C. I. Birkey. In all my trip I had much concern, for I knew that I was among people of wisdom and knowledge and deep thoughts. The first thing I did was to commit myself to God in prayer in order that He might be with me in all my travels. I know that I am not a person of knowledge as others are, but all are of use to Him who made them. For that I am thankful.

It is difficult to tell all that caused my heart to rejoice in my travels in your churches. I saw some large churches, some small ones. In one of the small ones I saw a young pastor in the church where he is working. His congregation is small. They gather for worship in the same house in which the pastor lives, but he has much zeal to build up the work and I saw that he has a strong desire to build a fit house of God. His church people are working with him to build it.

I also saw a pastor who has a very large church and who is very zealous that it become still larger. One day I saw the zeal of this pastor; we had six meetings in one day—two services on the radio, then Sunday school, the morning worship service, the young people's meeting and the evening meeting. The church is very large and it was filled with people, perhaps five or six hundred. I rejoiced to see in the evening meeting many young men and women who dedicated themselves to do the work of God. Some were crying as they understood the call of God in the midst of the call of the world.

I saw the foundation which the laymen are preparing as they work with the children in the Sunday school, beginning with the children of four, five, six and seven years of age and up to ten and fifteen years when they become young men and women. I perceived of a truth that in that way the laymen are building the foundation of the church and the life of the church. In each room there are the right size chairs for the different grades of children and the teaching is made to fit the different ages of the children.

I am grateful for the opportunity of being at Council. I was well received and I was grateful for all the fellowship which I enjoyed. With my own eyes I saw the preparation and great leadership. All things that were done in the Council meetings show that our church leaders are building the work of God. I did not hear any quarrels that would cause sorrow and burdens in the gatherings, but everything was led in harmony. In all the gatherings I did not see anything that would destroy the fellowship. It reminded me of the verse in the Bible, "For it seemed good to the Holy Ghost, and to us." We know that the Spirit of God led the Council until the last day, which was May 16. We separated in peace, each person going his own way.

I am very grateful for the way I was treated in your churches everywhere I went. I was given comfortable sleeping quarters; I was given good food; I was received with joy and with the love of your hearts. That excelled to rejoice my heart and made it at rest, for I knew that I was in the midst of my fathers and mothers in the Lord.

Now my journeys are almost over. We are now on the ship, eight of us missionaries. We have fellowship together. We meet together morning after morning and read the Word of God and pray. I am seeing astonishment. I have been on river steamers in Congo but I have not slept on them. I have seen that this large ocean goes right out to Congo. I am feeling the shaking of the steamer. My head and my body don't feel right because of this shaking, but because of the prayers of my fellow missionaries and your prayers I have had strength to continue until now.

The other day Mr. Kopp asked me a question: "The day when we leave the ship, will you see sorrow to leave the good food and the good rooms?" I replied: "No, but if we could get off today, I would excel to rejoice. For what reason? This is a good ship indeed—the food is nourishing, the cabins are good; but we don't have any work. Our work is in Congo. Wherever the work of a person is, there is his heart."

Greetings to all of you, my brethren, my mothers and fathers, for all which I have seen and experienced in your land of America. May grace and peace be with you all in the name of our Lord Jesus Christ. Amen.

Your child in the faith,

JOEL KUVUNA.

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O, if this world knew the excellency, sweetness and beauty of that high and lofty One, that fairest among the sons of men, verily they would see that if their love were bigger than ten heavens—all in circles beyond each other—it were all too little for Christ, our Lord.

I hope that your choice will not repent you, when life shall come to that twilight between time and eternity, and you shall see the utmost border of time, and shall draw the curtain, and look into eternity, and shall one day see God take the heavens in His hands and fold them together like an old, worn-out garment, and set on fire this clay part of the creation of God, and consume away into smoke and ashes the idle hope of poor fools who think there is not a better country than this low country of dying clay.—SAMUEL RUTHERFORD.

Your Participation Is Needed . . .

Of the $250,000 needed for the building of an enlarged Bible school and churches in strategic centers in Viet Nam less than half has been received. . . . Your participation is necessary if the buildings are to be completed . . . The buildings are necessary if young people are to be trained for the ministry of the gospel . . . More trained workers are necessary if we are to complete the task in Viet Nam . . .

Dr. Nathan Bailey, President, shares with us a letter he received from Mr. David J. Fant, Sr., of Atlanta, Ga., honorary vice-president of the Society:

"I was sorry not to have gotten to Council . . . My folks thought that at near ninety-two years of age I had better not try to make it. . . .

"After I received the literature from Headquarters [concerning the need in Viet Nam] and seeing the emergency call, I wondered how it could be met. Outside of going to camp meeting I never had a vacation in all my work days and really think that a vacation is a curse to God's work rather than a help. How about all of us going in for two years—stay home, back the church and put the money saved in the Viet Nam project. I don't see how the money will ever be raised if we keep up what we are already pledged to do except by a rigid cut in running around all over the country.

"I didn't get this from Dr. Tozer [see ALLIANCE WITNESS, June 15, "Midsummer Madness"]. I believed it long before I knew Dr. Tozer.

"I suppose we are average givers. We give a tithe of all our income to the Alliance church, then another tithe to Toccoa Falls. Then there is the Jewish work. How can we meet these needs unless we learn to stay at home for a few years?"

Write for free literature: *"Unfinished Task!"* . . . *"Foreign Field Facts"* . . . *"Crisis in Viet Nam."*

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The God Who Speaks . . .

(Continued from page 4)

prophecy. When I came to the fourteenth chapter of First Corinthians I was thunderstruck with what I saw. What I read began an unfolding of a mystery which had always baffled me: What was the secret of the power of the apostolic church which so successfully used its humble and largely uneducated laymen to convert the pagans in such wholesale numbers in the Roman world?

Here I found the greatest Christian evangelist of all time telling the church at Corinth what it must do in its corporate life if it would convert outsiders and unbelievers. Here I found a clear indication that the layman's witness is an apostolic ministry which in his day occupied a place second only to preaching and ahead of teaching in the life of the church.

Here, indeed, was what I had been looking for. I was satisfied that the ministry of the word which was needed to convert pagans and was exercised with such effectiveness in apostolic times was the layman's prophetic witness. Here I was sure was the clue that we needed to restore to the church today the power of the Holy Spirit.

What I found in the fourteenth chapter of First Corinthians is vividly shown when the references to prophecy are separated from the references to speaking in tongues. In this passage Paul deals with both of these gifts and he comments first on one and then on the other. A careful study of Paul's words, however, makes it abundantly clear that these two ministries are vastly different, both in quality and usefulness in the corporate life of the church and for reaching outsiders.

Here is what we read in that chapter when we consider mainly those passages referring to prophecy and its proper use by the church: "Follow after love; yet desire earnestly spiritual gifts, but rather that you may prophesy. . . . He that prophesieth speaketh unto men edification, and comfort, and consolation. . . . He that prophesieth edifieth the church. Now I would have you all . . . prophesy. . . . If therefore the whole church be assembled together and all . . . prophesy, and there come in one unbelieving or unlearned, he is convicted by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.

"What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. . . . And let the prophets speak by two or three, and let the others discern. But if a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be comforted; and the spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace. . . . Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. But let all things be done decently and in order" (ASV).

Here indeed was the witnessing fellowship in clear view as it was practiced under the leadership of Paul in the apostolic church. My original insight—that the witnessing fellowship of laymen was destined to become the center of authority and power in the church and God is going to speak through it in the decades ahead as He spoke through the Bible at the time of the Protestant Reformation—here has some remarkable scriptural foundations.

FORTHTELLING AND FORETELLING

A prophet is often described as a man to whom has been given special insights about which he speaks. The pagan who has accepted Jesus Christ as his Lord and Saviour, who has found his place in God's kingdom and the forgiveness of his sins through the cross of Christ, knows that he has been given some new insights of stupendous importance. When he shares these insights with his brothers he is speaking as a

Christian prophet and he is bearing his witness.

The words *prophecy* and *prophet* as they are used in the New Testament suggest that there is a distinction too between the gift of prophecy which Paul urges on all Christians and the office of prophet which Paul lists as a ministry of the church next to the apostles and ahead of teachers in importance. Probably we are correct in making this distinction, but surely the small prophet who had the gift of prophecy which Paul urges on *all* believers must have spoken in the same vein as those who held the office of prophet.

The office-holding prophet started out in the same way, but it was found through experience that he could speak effectively about his life with God and perhaps had sound and valid insights about others, the church or the nation. It is certain that prophecy reaches out beyond one's speaking about the discovery of personal salvation. It also may include a wide range of God-given insights about others, the church and the state. But basic to all Christian prophecy is the revelation of God regarding one's own soul. And New Testament references to prophecy as something urged upon all believers make it apparent that the telling of personal encounter with Jesus Christ is fundamentally what Paul calls for in the life of the church.

In Acts 10:43 we read: "To him [the Lord Jesus Christ] bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins" (ASV). Notice that here all Christian prophets are said to witness, not preach or teach, about the forgiveness of sins they have found through faith in the Lord. This would seem to confirm exactly what we are saying.

At Corinth (Acts 19:5, 6 ASV) we find there were twelve new converts who "were baptized into the name of the Lord Jesus." And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied." It seems quite improbable that as the Holy Spirit fell upon these men they would give sound and useful prophetic insights primarily about others, the church or the nation. To witness, however, concerning the new insights about salvation through Christ now in their hearts by the gift of the Holy Spirit would seem to to be a very normal activity for any new converts in such a situation. It is this kind of prophetic utterance that today again in the life of the church has the same wonderful power to convict unbelievers that Paul mentions in his first letter to the Corinthians (ch. 14).

In apostolic times, therefore, we believe the little prophet gave his personal witness, and probably the office-holding prophet through Christian maturity had proven his ability to speak for God, not only concerning himself but also concerning some larger areas of life in the church or state. The very definition of prophecy, however, makes it clear that it must always involve the element of personal encounter with God, and for the Christian this begins with the awareness of personal salvation through Christ.

Let me conclude by saying that for over five years I have shared this conviction in the United States and in England with all who would listen. Many have agreed. Some have reserved judgment. I have listened carefully to those who have been outspoken in disagreement. What they have said has seemed to me most unconvincing, and to date I have heard nothing that seriously challenges my belief in the validity of this insight which links New Testament prophecy with lay witnessing.

I believe that during the decades ahead the church will be working increasingly with unbelievers. Surely our primary task is to raise up Christians who accept Jesus Christ as their Lord and follow where He leads, for without this there can be no Christian world. Let us pray that God will help us to use these insights to His glory in the life of the church today. ◆ ◆ ◆

Secular or Sacred?

By Richard C. Halverson

Secular or sacred—what's the distinction?

Is this a legitimate dichotomy for the Christian? Does he live in two contrasting or conflicting departments? Going to church, singing in the choir or serving as a church officer is sacred, whereas his job, his recreation, his social life, is secular? Is a Christian supposed to keep "changing hats"?

Little is known of Jesus between twelve and thirty. At the age of twelve He confounded the teachers in the Temple with His depth and insight. After this we read, "He went back to Nazareth with them and continued to obey them" (Williams).

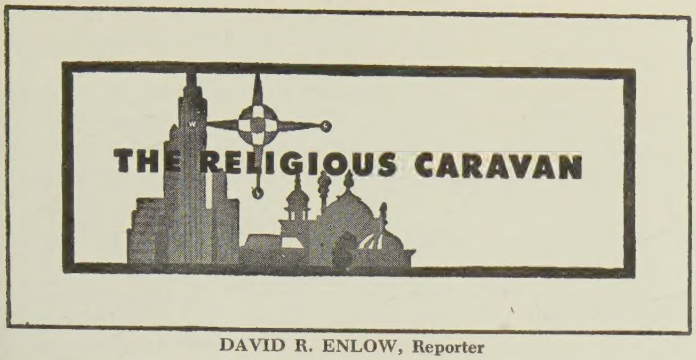
Time and again Jesus was recognized as "the carpenter's son," or "the carpenter," which indicates that much of His life was spent in a carpenter's shop, first as an apprentice to Joseph, later as a master craftsman. Thirty of His thirty-three years were spent in obscurity in a small village, plying a trade like the rest of His neighbors half of those years. He mastered the use of hammer, chisel and saw, and it does not take a too active imagination to picture the beauty and perfection of His work.

But the point is—were those fifteen years (more or less) at a carpenter's bench *secular?* Was the great bulk of Jesus' life secular? Was less than one-tenth of His life dedicated to sacred pursuits?

The answer is obvious: everything Jesus did was sacred! Giving sight to the blind, healing the sick, raising the dead, cleansing the leper, restoring a fallen woman, teaching on a hillside or making a cabinet—everything Jesus touched was sacred because life came from the Father and belonged to the Father. Everything Jesus thought or said or did was for the Father's sake.

And so it is for the Christian. *Work is as sacred as worship.* What a man does in his office Monday morning is as sacred as what he did in church the day before. What he does any night in the week is as sacred as his meeting with the deacons or for choir rehearsal. If what a man does during the week is not sacred—neither is what he does on Sunday. Christianity is an around-the-clock proposition, seven days a week. Everything is sacred—or nothing is!

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."



DAVID R. ENLOW, Reporter

AT HOME

Four medical scholarships awarded: Names of the first four recipients of Van Buren Scholarship Fund awards of the Christian Medical Society Foundation were announced on June 15. Each of the four students, now planning to serve as foreign medical missionaries, will receive $500. The 1960 winners are Stanley Barnett, first-year medical student at Albany (N. Y.) Medical College; Donald Clunas, third-year student in medical school at the University of British Columbia in Vancouver; Daniel Gruver, third-year medical student at the University of Texas, Southwestern Medical School, Dallas, and Robert Wennenger, first-year student at Tufts University School of Medicine, Boston.

●

Postage stamp to carry "In God Is Our Trust": On September 14 the Post Office Department will issue a commemorative postage stamp carrying Francis Scott Key's words "And this be our motto, In God is our Trust." The words are from the oft-overlooked fourth stanza of "The Star-Spangled Banner," written by Mr. Key while watching the British bombard Fort McHenry on September 14, 1814, during the War of 1812.

●

Pilots press for air liquor ban: The Air Line Pilots Association has added its voice to religious and temperance groups which have been trying to arouse sufficient sentiment in Congress to pass legislation banning the serving of liquor on the airlines. The Senate Interstate Commerce Committee was told by Clarence N. Sayen, president of the Association, that in the opinion of pilots who fly commercial airliners, the arrival of the jet age has greatly increased the danger in allowing alcoholic beverages to be served aloft.

ABROAD

Terrorists murder missionary: A young European missionary has died as the result of head injuries inflicted during an attack by African terrorists in Douala, Cameroun. Rev. Bernard Kopp and three other Europeans were reportedly attacked in a daylight raid while they were making purchases in a store.

●

YFC to hold rally in football stadium: The largest football stadium in Bristol, England, has been reserved for the August 6 closing rally of Youth for Christ International's twelfth World Congress for Christian Youth. A registration of 2,500 is expected.

Castro grants Bible distribution permit: The revolutionary government of Fidel Castro has granted special permission to the World Home Bible League for the import of 20,000 New Testaments free of customs duty. The arrangements were worked out between the League's Cuban director, Rev. Vicenti Izquierdo, and high officials of the Castro regime.

PEOPLE

Navigator evangelist dies of cancer: After nine painful months of battle with cancer, Dean Denler, thirty-two, died in Hong Kong on June 19. Dean, who with his identical twin brother, Gene, comprised a brilliant trombone-cornet team, represented The Navigators.

●

CMS names new officers: Gathering in Oak Park, Ill., for their annual meeting, the Board of Directors of Christian Medical Society elected William Johnson, M.D., general surgeon from San Jose, Calif., president for the year 1960-61, with William Whiteley, M.D., neurosurgeon of Philadelphia, Pa., elected vice-president and president-elect. Delburt Nelson, M.D., generalist, of Chicago, Ill., was elected to the office of secretary and Reynold Gottlieb, M.D., radiologist of LaGrange, Ill., as treasurer.

PEOPLE SAY

Rev. Victor Trimmer, pastor of Central Assembly of God, Wichita, Kan.: "We have been more concerned with building Sunday schools than building lives. We have been more interested in crowds than conversions. We have been more interested in programing than propagation. We have been more interested in entertaining than in instructing."

●

Rep. James E. Van Zandt (Rep.-Pa.): "In any threat to free government in America religious people have more to lose than any other class. If the basic freedoms were to go, not only the churches would be closed, but the mouths of believers as well. If the church people will vote during the week as they vow on Sunday, representative government will gain a victory, whichever candidate wins."

THE PRESS

Scholars gather book material in Near East: Dr. Howard Vos, textbook editor of Moody Press, and Dr. Charles Pfeiffer, professor of Old Testament at Gordon Divinity School, will spend July and August in the Near East gathering materials for a new book on historical geography of Bible lands.

ODDITIES IN THE NEWS

Church starts trading stamp drive: When the offering plate is passed, hold off on the buttons but don't hesitate to put in your trading stamps. So, in effect, says the First Christian Church in Minneapolis. It has begun a drive to collect 1,800 books of trading stamps to buy two small buses which will be used for youth activities.

WELDON B. BLACKFORD, Editor

The Problem of Worldliness

By MISS VIRGINIA GRAVES

Director of the West End Alliance Church AYF, Birmingham, Ala.

In considering the problems of worldliness in the local AYF, I believe our predominant concern resolves into the question, "What can we do about it?" Youth leaders in the church are surely aware that the call of the world for the time and interests of youth is stronger than ever before, and the devil, knowing his time to be short, is using every means possible to hinder the work of God.

There is more involved in worldliness than outward acts such as participating in worldly amusements, dating unsaved young people, and so forth. Basically, worldliness is an attitude of heart that expresses itself in these things.

The solution to worldliness in the AYF is primarily based on the genuine committal of the life of the young person to the Lord.

We know that victory over worldliness can be wrought only by the Holy Spirit, yet I believe there are steps that we as leaders can take to combat the evil which plagues our local youth organizations. I would like to suggest four such steps.

1. We must have a genuine concern for them which will lead us into a ministry of intercessory prayer for their need. Too often we find ourselves so occupied with other things that we neglect this most important aspect of youth leadership.

2. I believe we should give more prayerful consideration in planning the program of study we offer our young people. It is my conviction that we need to give them the deep things of God rather than a light, frivolous program. Studies in "Science and the Bible," archaeology, the Bible answers to the many cults, church history, lives of the early martyrs, will inspire and lead young people into lives of prayer and service.

3. The Christian life is a life of action. Youth need spiritual activity and we should be guiding them in the service of the Lord's vineyard.

4. I believe we need to meet the negative with the positive in social activity for our youth. Social activities are important to our young people, and if they do not feel they "belong" to the big church family they will seek a place of fellowship in the world. I believe if we endeavor to supply this need in the lives of our young people we will do much to combat this problem of worldliness.

A poet has expressed very well the responsibility in leadership of youth in the following words:

An old man going a lone highway
Came in the evening cold and gray
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fears for him,
But he stopped when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way,
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old gray head,
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm which has been as naught to me,
To that fair-haired youth might a pitfall be,
He, too, must cross in the twilight dim,
Good friend, I am building the bridge for him."

Special Notice to AYF Leaders

Kindly forward late subscriptions to the *AYF Compass* to your district youth secretary who is the campaign manager of your area. Delay in sending in these subscriptions may cost your district the winning of the trophy which is offered to those having the greatest number of subscriptions in their division. It is also important that the names and addresses are clearly and correctly submitted in your report and that the exact amount of money to accompany your subscription is enclosed.

On Being a Missionary

It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and loving God, before whom angels veil their faces, had an only Son, and He was sent to earth as a missionary physician.

It is something to be a follower, however, in the wake of the greatest Teacher and model missionary that ever appeared among men, and now that He is Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him? May I venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of a missionary? For my own part, I never cease to rejoice that God has appointed me to such an office.—DAVID LIVINGSTONE.

Missionaries to the tribes, Viet Nam

Among the tribes of Viet Nam . . .

New Witness . . . New Progress

Among the tribes of Viet Nam during the past year God has gone before us. He has made the crooked places straight and has given us the treasures of darkness. He has been graciously redeeming and establishing a people for His name.

The preaching of the gospel in pioneer areas is steadily resulting in fruit. On several occasions God has used one key person of a tribe to further His work.

Eleven years of preaching in one tribe had brought few lasting results. Then God placed His hand on a man and transformed his life. His brother threatened to kill him. The villagers stood by expecting his rice crops to be ruined by the evil spirits. But God protected and prospered him. So impressed were the villagers that some thirty of them soon turned to the Lord, making a complete break with spirit worship. This victory is the beginning of a turning to God among the Mnong people.

In another tribe God used a faithful woman. For years she prayed for the people of her area, never tiring though converts at first came so slowly. Gradually more of them believed. Then last year on their own initiative they formed an all-Christian village, named Bethel, where alcohol and heathen sacrifices are forbidden. The village has now developed a ministry to the surrounding region. Scarcely a week goes by without nearby tribesmen being saved. "And all because of a woman."

God has been calling and preparing young people for His service and many are responding.

The missionaries in charge of one short term Bible school, after accepting seventy students, had to turn away forty more for lack of accommodations. Young schoolboys have given up their week ends to use their talents in witnessing for Christ in outlying villages, with encouraging results. At several conferences choice young people were moved to consecrate their lives to full-time Christian service. Others already in the ministry but planning to quit because of difficulties and discouragements renewed their consecration and returned to their posts. These conferences have resulted in an unusual tenderness in many hearts.

Steady progress among all the churches toward self-support is fostering dependence upon God and bringing joy and spiritual blessing as they discover God's faithfulness.

A Christian who determined to support the Lord's work found that he was able to offer one-fourth of his rice crop to God and still have plenty for his own needs, while most of the other people in the village, who had carefully sacrificed to the spirits, did not harvest enough grain to last out the year.

Delegates from one church, attending a conference, were stirred by the example of churches in other tribes which were assuming full responsibility for the support of their pastors. When they reported this to their home church, that church enthusiastically decided that it, too, would trust the Lord for full self-support—the first church in their tribe to take this step.

Times of testing may be ahead, yet we are confident that the Lord can sustain His people. One leader summed up the determination of his church: "We'll look out for our pastor. If we live, he'll live."

In an important change, the tribes churches officially united with their Vietnamese brethren, becoming one district of the National Evangelical Church of Viet Nam.

The dedicated Vietnamese coworkers who have for years served as missionaries to evangelize the tribes have become official workers in the district on the same level as any tribes preacher. Rev. Pham-xuan Tin, who has been chairman of the Vietnamese missionaries for seventeen years, welcomed a Raday tribesman as his district superintendent.

Rev. Y Ham, shown here with his wife and daughter, is the superintendent of the Tribes District of the National Evangelical Church of Viet Nam. At the recent conference the Tribes work formally became a part of the Vietnamese church organization. Mr. Ham is a Raday.

The Tribes of Viet Nam Mission has followed suit by amalgamating with the Viet Nam Mission. Administratively the work among the tribes and among the Vietnamese will be carried on hereafter by one Mission.

Our burden, of course, continues for the tribes to whom God has called us. God has been pleased to use us through a variety of ministries —evangelism, Bible teaching, translation, literature, radio and medical work—to bring His Word to needy hearts. For this we humbly thank Him. ◆ ◆ ◆

A Maturing Indigenous Church

IN THE PHILIPPINE ISLANDS

By REV. R. M. LANDIS

THE goal of foreign missions is the establishment of a mature indigenous church.

The proclamation of the good news of pardon for sin and of life everlasting through faith in God's only Son, Jesus Christ, is the primary means in attaining this. Many are the glorious triumphs of the gospel in the hearts and lives of fallen men on the mission fields of earth. The edifying of these newborn souls is a less romantic, though equally vital, phase of the missionary task. It is God's plan that in every nation believers should meet together in warmhearted worship, that they should choose their leaders under divine guidance, that they should give their tithes and offerings for the support of the church activities, and that they should be a witnessing church, themselves spreading to others the wondrous message that set them free. Success on a mission field is more accurately measured by the number of men ordained to the ministry than by the number of converts baptized.

The national conference of the Christian and Missionary Alliance Churches of the Philippines, held this spring in Lapuyan, Zamboanga del Sur, was an encouraging example of a maturing indigenous church in corporate action. A one-week meeting held annually, it consisted this year of 121 official worker delegates and 21 lay delegates, with a number of registered out-of-town visitors. This group convened as the legislative body representing a constituency of some 475 church groups with an adult baptized membership of 15,000. Evening services were attended by as many as 500 persons. The conference in its entirety was planned and conducted by the officers and personnel of the national church. Four or five missionaries attended, but as visitors. No missionary led any meeting, was a member of any committee or had a vote. Each session was led by the president, and business was conducted in an orderly and able manner. A new president, Rev. Jerry Dulaca, was chosen for a three-year term in a prayerful, peaceful, Spirit-directed election.

The treasurer's report indicated that in spite of serious economic hardship caused by drought, rat infestation and locusts there had been an increase in the missionary giving of the churches during the year. The youth director reported a well-attended and spiritually fruitful youth camp, as well as several splendid regional three- to seven-day rallies. The national Sunday school promoter told of good interest in the conventions conducted throughout the field for the training of Sunday school teachers and officers. The principal of the Ebenezer Bible Institute reported 154 students enrolled, with 25 graduating, all except one of whom have already gone on into some form of gospel ministry. Of the 16 faculty members 11 are nationals. District superintendents already elected in their district conferences were formally installed by the president. The ministry of the church is full-orbed.

On Sunday afternoon a divine

healing service was conducted. One minister from each of the seven districts reported on two or three outstanding examples of divine healing. These were most encouraging and stimulating to faith. Among cases testified to were these: a nine-year-old boy born deaf, healed so as to hear fully and also to speak; a blind man healed; a paralytic, who already had her coffin prepared, cured; another paralytic, who could walk only with the use of two crutches, completely healed; persons demon-possessed and with other afflictions wondrously delivered. Perhaps a score of people with physical ailments were anointed by a group of the older pastors. We sensed the presence of the Lord that heals.

The outstanding event of the conference was the ordination service wherein twelve men were ordained to the Christian ministry in a ceremony that was the most impressively sacred one of its kind that I have ever witnessed. The men being ordained knelt on the platform facing the audience and the officers of the church laid their hands on them while the president prayed. The wives of five of the men were present and knelt at the altar as the wife of the president prayed for them. Then four of these wives sang a prayer-hymn of consecration which brought tears to many eyes. The men ranged in age from twenty-four years to forty years and had already proved themselves in the ministry for from four to fifteen years. One man was a former Moslem well versed in the Islamic religion; one was from a pagan tribe; one had been the lay leader of the Roman Catholic Church, actively conducting the services in a town where there was no priest; one was Chinese; one had been a little tot in our Jolo Sunday school twenty-five years ago. All but one are married, and this one is engaged to wed an Ebenezer graduate this summer. All the wives except three have had some Bible school training and several are graduates.

Following the ordination ceremony the newly ordained men served Communion to the delegates and visitors. It was all a most solemn and sacred service, and I am sure that the Chief Shepherd, the Head of the Church, looked upon it with joy and delight. Here is a young church, a part of His church universal, manifesting spiritual maturity without self-consciousness. All hail to Him who "loved the church, and gave himself for it," who "purchased (it) with his own blood" and who said, "I will build my church; and the gates of hell shall not prevail against it." ◆ ◆ ◆

Chilean Christians Begin Reconstruction

The day after Concepción experienced the first severe earthquake (see ALLIANCE WITNESS, 6/29; 7/13) Rev. John Bucher obtained a police permit to travel in the stricken area. He was determined to make contact with his parents and bring them to the city of Temuco, which had sustained only slight damage.

When he reached Concepción he found that the G. A. Buchers felt that their responsibility was to stay with the people there, and their son returned to Temuco the next day without them.

The following Tuesday Mr. Bucher was able to get passage on an airplane flying over Chiloé Island. From the air he could see how extensive the damage was in Puerto Montt and Castro. The mission residence in the latter place had been pushed off its foundation but was not greatly damaged otherwise.

The greatest loss was the newly constructed boathouse. Mr. Bucher writes: "In it was the unfinished hull of our new gospel launch and all the seasoned lumber necessary for its completion. . . . All this was gone, along with some marine hardware and power tools. . . . Eventually I found the hull beached about five miles from Castro and practically unharmed. . . . I also recovered the new gospel tent and some tools. . . . The lumber and boathouse will be hard to replace . . . but the hull would have been most difficult to rebuild.

"Some Christians feel that the earthquake has awakened the people to more spiritual interest . . . but only the Holy Spirit can bring conviction. . . . I believe this has been good for all of us. . . .

"We praise the Lord for the courage and determination shown by our Chilean brethren. Many have lost homes and businesses, nevertheless they gave five hundred dollars last week as a thanksgiving offering in the Concepción church. People like this deserve your prayers and financial help to start over again."

Fuller details concerning the extent of the earthquakes in Chile have previously appeared in THE ALLIANCE WITNESS.

To help rebuild destroyed churches, the sum of $145,000 is needed. Gifts for this purpose may be designated "Chile Relief" and sent to the Treasurer of The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

The main street of Castro, Chiloé Island, Chile, after the earthquake

J. BUCHER

India–Marathi

Praise the Lord for the help of lay leaders who are going to the villages to witness. . . . Praise the Lord for three young people who were baptized at the close of the touring season in the Amraoti District. . . . Pray for the couples attending the school for lay leaders in Chikalda, that they may become spiritual leaders in the villages to which they will return. The village congregations desperately need Spirit-filled men who are fearless in witnessing. . . . Pray for the adult literacy program.

Africa

There is scarcely a corner of Africa which is not affected in one way or another by the rapid changes. These are decisive days. Pray fervently that the Holy Spirit will be given His rightful place in the church.

Guinea, West Africa

The church groups in the Kissi, Toma and Guerzé tribes need prayer that God will supply the finances needed (1/27/60 issue). In the face of uncertain economic conditions the churches must take on increased financial responsibility. For the past few years all three tribal churches have been using the central treasury system in which all offerings are pooled and the preachers paid from it. The Kissi church abandoned this system as of July, after which each church group will be on its own. The other tribes will probably do likewise. . . . Praise the Lord that the students at the Telekoro Bible school finished the school year with their bills paid. A new school year has just begun. Stand with the students in prayer, asking the Lord to help them support themselves.

Sudan–Upper Volta

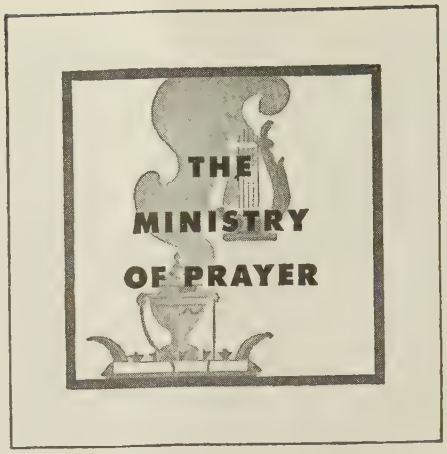
The radio station at Ouagadougou has given half an hour a week to the Protestant missions. Programs will be broadcast in French, Mossi and Bambara, with the Alliance responsible for the music and a message in Bambara twice a month. The Bible school students and national workers will prepare the messages. Pray that this might be a fruitful ministry.

Congo

Pastor Joel Kuvuna has just returned from his visit to America and Canada (see page 5). Praise God for prospering his trip. Pray for him as he travels throughout the field, speaking of his tour. This is an unprecedented means of deepening the unity and understanding that already exists between those in Christ on these two continents.

Gabon

The president of the Evangelical Church, Pastor Jean Mbadinga, reports that in Moanda fifty people were recently baptized and took Communion for the first time. Fourteen others burned their fetishes. The people begged Mr. Mbadinga to bring his



family and stay with them. He has a great burden for this area which has only one missionary family and one African worker. Pray that the Lord will call men for this and other needy areas.

Viet Nam

In several areas evening evangelistic services are no longer permitted because of the increased activity of Viet Minh sympathizers. Pray that the gospel can continue to be preached.

Thailand

Pray for the small group of believers at Nong Hin in Mahasarakam Province. They are showing good interest and growth. Pray that through their witness others may be born again and a church established. . . . Praise the Lord for fourteen conversions during conferences held in several villages in Surin and Srisaket during March. Pray that each of those groups will continue to grow. Pray, too, for Maa Sing, a new Christian in Surin city. She plans to go to Chantaburi to live with her children for a year. May she be a real witness there for the Lord. . . . The annual Kalasin provincial conference was held in Nong Pong Soong this year. Over seventy Christians attended from twelve churches and groups. Three persons were saved. Pray that the blessing of this conference will reach out into the villages of this province of at least 300,000 people.

Colombia

Rev. and Mrs. F. C. Heiser had to leave the field early because of Mrs. Heiser's health. Pray that she may be completely restored. . . . Edilma Osorio, wife of a national pastor, has a very serious kidney condition and needs definite prayer for healing. . . . Praise the Lord for a completely indigenous church recently founded in the inland jungles of Caquetá through the steady and consecrated witness of a lay worker. Rev. and Mrs. F. A. Smith have helped to organize the church with its thirty-two members. One hundred people came to the Lord during the days the Smiths were there. Pray for consecrated and self-sacrificing young men and more lay workers to fill the need in this and other such areas.

Chile

Pray that the catastrophes of floods and earthquakes will result in greater consecration on the part of Christians and salvation to many who are yet outside of Christ. Pray that many Christians in the United States and Canada and in the Alliance fields around the world will feel led of the Lord to help in the rebuilding of destroyed and damaged churches and homes.

China–Hong Kong

Praise God for His blessing upon the annual missionary conference. Rev. M. G. Griebenow was nominated as the chairman for the field and will be in need of special prayer as he shoulders this additional burden of work. He will continue to direct the Alliance Press, a ministry which has increased tremendously during the past year. Many challenging opportunities face this missionary group, and great wisdom is needed. They are looking to God for a work of revival in each life and in each church.

Philippine Islands

Praise God for answering prayer for the national church conference which was held in Lapuyan April 27–May 4. The presence of the Lord Jesus Christ was manifest throughout. There was a good spirit in the business sessions as well as in the devotional services. Things which it was feared might lead to division were handled happily and in a spirit of humility and harmony. Prayer is requested for Rev. J. A. Dulaca, the newly elected president, and also for Rev. Florentino de Jesus, the outgoing president, who now assumes the Davao City pastorate. . . . With Rev. and Mrs. A. J. Herbert on furlough, Rev. and Mrs. R. M. Landis have had to assume the responsibilities of the Alliance Press and the Used Literature Department in addition to their duties as chairman of the field and hostess of the receiving home respectively. Pray that a young couple who are qualified for the publication ministry may meet all the requirements and be speedily sent to the field.

Indonesia

Pray that the Lord will speak to young people throughout Indonesia, that many may be called into full-time service. Our Bible schools in East and West Kalimantan and the Jaffray Bible College will be starting a new school year in September. Pray that the teachers, as well as the students, will be spiritually prepared. Please pray that God will direct in the establishing of the Jaffray Bible College in Java (6/29/60 issue, p. 20). This school is to serve as an advanced Bible college for graduates of the regional Bible schools. . . . Pray that the missionaries working in Bandung will be enabled to reach a great number of the university students there. These are the future hope of Indonesia, and without doubt there are many among them who will respond to the gospel if it is presented to them.

JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. C. Edward Thompson and children, Judith, David, Dale, Laurel and Thomas, sailed for Cambodia on July 7.

Mary Ellen Gerber
Gabon

Miss Mary Ellen Gerber left July 6 for Bongolo, Gabon. She will teach in the Bible School.

Rev. and Mrs. Henry C. Miller and sons, John, Donald and Charles, left July 8 for their fourth term in Ecuador. Their eldest son, David, will attend Toccoa Falls Bible Institute in Georgia.

On Furlough

Rev. and Mrs. Ronald G. Griffiths and children, Cheryl and Glenn, arrived July 3 from Peru. They have completed their first term.

Rev. and Mrs. Arthur J. Herbert and children, Martha, James and Evangeline, arrived July 3 from the Philippines, having completed their second term.

Rev. and Mrs. W. Henry Young and children, William, Deborah and Timothy, arrived July 4 from New Guinea.

Rev. and Mrs. E. F. Irwin and *Rev. and Mrs. George E. Irwin* and children, Marilyn and Edwin, arrived July 8. Rev. and Mrs. E. F. Irwin have served in Viet Nam for forty-six years. The George Irwins have completed their second term.

Rev. and Mrs. J. W. McCarthy and children, Doris and David, are on furlough from Ecuador.

The New Generation

To *Mr. and Mrs. H. Myron Bromley,* New Guinea, a son, Harry Mark, on June 11.

To *Mr. and Mrs. Laurence Cardoza,* Grants Pass, Ore., a daughter, Gail Beth, on June 16.

To *Rev. and Mrs. Jerry R. McCauley,* Bedford, Pa., a daughter, Valerie Kay, on May 4.

To *Rev. and Mrs. Paul Bubna,* Boone, Iowa, a son, Joel Thomas, on June 2.

With the Lord

Rev. Wilberton C. Neff, pastor of The C. & M. A. Church of Lewistown, Pa., died June 18 in the University Hospital of Philadelphia. Mr. Neff had been in poor health for two years. He was forty-eight years old.

A graduate of Nyack, Class of '34 Mr. Neff served as a pastor for twenty-five years and ministered in eight different churches during that time. All of his pastorates were in Pennsylvania. He began his service in 1935 in Greenville and Porters Corner. He then moved to Scottdale, later to Kelly Town, then to Glen Richey, Avis and Peckville. His final charge was Lewistown, where he was pastor for nine years. It was under his ministry that the present church building was erected.

W. C. Neff

Funeral services were held on Wednesday, June 22, with Rev. Joel W. McGarvey, Superintendent of the Eastern District, preaching the sermon on the subject "A True Pastor." Forty-seven pastors from both the Eastern and Western Pennsylvania districts were at the service.

Mr. Neff is survived by his wife, Thelma; two children, Mrs. Darlene Costa and Thomas; two brothers, Thomas and Homer, and two sisters, Mrs. Fred Hartzfeld and Mrs. Carl Ellenberger.

Dr. Thomas James McCrossan, pastor, author and Bible teacher, went to be with the Lord at his home in Los Angeles on June 22 at the age of ninety-two.

Dr. McCrossan, author of *The Bible—Its Christ and Modernism* and numbers of other books and articles, terminated his pastoral ministry with service in two Alliance churches, at Albany, Ore., 1923-25, and at the University Church, Seattle, Wash., 1925-34. In succeeding years he became well known in Alliance circles as well as in the church at large as Bible teacher in missionary and evangelistic conferences, and as a contributor to THE ALLIANCE WITNESS and other Christian periodicals.

Dr. McCrossan was born in Catham, Ont., on December 23, 1867. He was educated in Canadian colleges and spent the earlier years of his ministry in several pastorates in Canada. Before entering the ministry he was for a number of years an instructor in Greek in Manitoba University. His love for the Greek New Testament and his skill in its interpretation were to form the sound basis for his expository teaching and writing on Bible subjects in years to come. While in Seattle he taught for several years and was principal one year at the Simpson Bible Institute. Some of his writings have had wide distribution not only in North America but in England, to which his ministries took him twice, and in South Africa.

Between 1902 and 1920 he was pastor of two churches in Minneapolis, Minn., the Bethany Presbyterian for six years and the Oliver Presbyterian for twelve years. These and other churches which he served saw very marked growth under his ministry and strong Biblical preaching. His pastoral preaching was always marked with a vigor of presentation and illustration that rendered his pulpit ministry vitally interesting to both young and old.

He is survived by his wife, Josephine; two daughters and two sons: Mrs. Gwendolyn Landis, Coos Bay, Ore.; Mrs. Charlotte Cooper, Salisbury, Southern Rhodesia; Donald S. McCrossan, Los Angeles, and David McCrossan, Thousand Oaks, Calif.

Rev. and Mrs. C. E. Thompson and family, Cambodia

Rev. H. P. Rankin in California

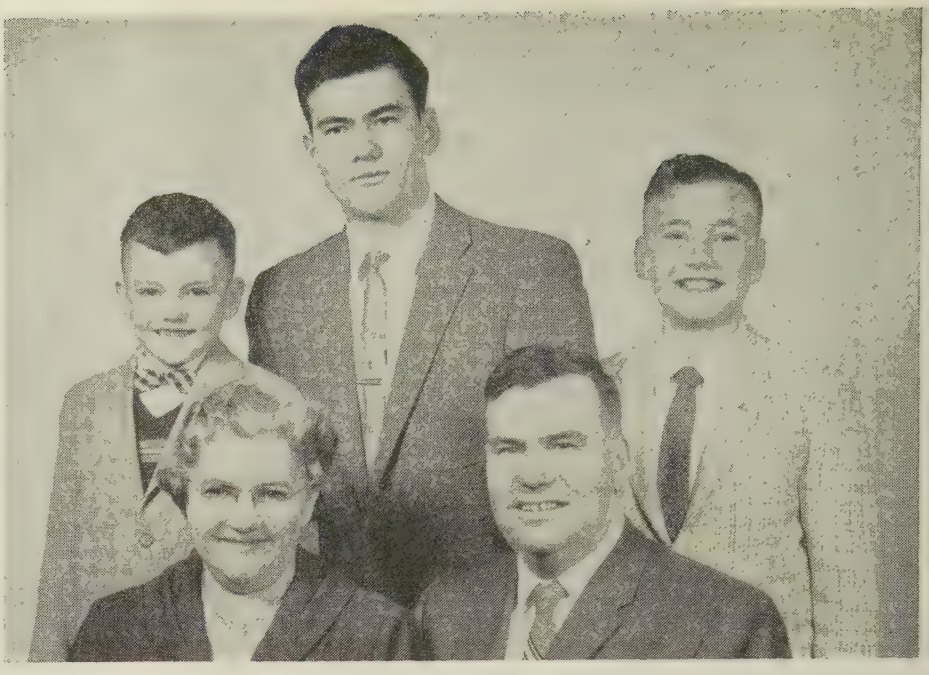
Rev. H. P. Rankin, evangelist of Orlando, Fla., ministered recently in the bay cities of Santa Cruz (Monterey Bay) and Richmond (San Francisco Bay), Calif., and "was used of the Lord to the strengthening of faith" and the "gracious refreshing of the church," according to Rev. Frank S. Sutherland, Santa Cruz, and Rev. Lynn W. England, Richmond.

In the ten-day Santa Cruz meetings more than sixty people responded to public altar services. In Richmond Mr. Rankin preached for twelve nights. One elderly lady, brought to the services in a wheel chair, said at the close of a meeting, "I have never met people with so much love and compassion. God is surely in this place."

On August 22 Mr. Rankin will begin ministry in the East when he speaks at a conference of evangelists at Summit Grove, New Freedom, Pa. His schedule also includes the Springtown (Pa.) Bible conference, and meetings at Baltimore (Middle River), Md., Sept. 7-18; Elberta, Ala., Sept. 22-Oct. 2; Fairless Hills, Pa., Oct. 12-23; Raleigh, N. C., Oct. 24-30; Greensboro, N. C., Nov. 6-13; Jacksonville, Fla., Nov. 16-27; New Brighton, Pa., Nov. 30-Dec. 11, and Ambridge, Pa., Dec. 12-18.

Regina Chinese Welcome Pastor

The Chinese congregation of The Alliance Tabernacle of Regina, Sask., Canada, at last has its own pastor. Begun over twenty years ago by members of the Regina church, the Chinese church has been ministered to for more than two decades by English-speaking preachers through interpreters.



Rev. and Mrs. H. C. Miller and sons, Ecuador

Two years ago they extended a call to Mr. Augustus Chao, a lay preacher working as head of the cable department of the First National Bank of Hong Kong. On June 4, after many difficulties, Mr. Chao arrived in Regina where he was welcomed by representatives of The Alliance Tabernacle, the Chinese Alliance church, and the 400-member Chinese community of this Western Canadian city.

According to Rev. A. H. Orthner, pastor of the Regina Tabernacle, Mr. Chao felt called to Canada six years ago before he knew anything about the Chinese church in Regina. He was later told of the Chinese Christians there by Rev. Paul Bartel, missionary to Hong Kong. His call was then intensified and finally focused when he was invited to come as pastor of the Regina group.

One major obstacle to Mr. Chao's coming was the matter of his support. When the Chinese church of Davao, Philippine Islands, heard of this, they pledged $100 per month to the support of Mr. Chao, considering their investment a foreign missions project. The Men's Fellowship of the Regina Tabernacle and the Chinese Christian Fellowship will provide the rest.

In addition to his pastoral duties, Mr. Chao plans to carry on an increasingly "fruitful ministry" among the four hundred Chinese of Regina. Energetic and enthusiastic, he also hopes to establish other Chinese churches across Canada. He expects his wife and five children to join him as soon as visas can be obtained.

The new Alliance Church, Beaver, Pa.

Beaver, Pa., Dedicates New Church

The congregation of the Christian and Missionary Alliance church of Beaver, Pa., dedicated its new $90,000 building on Sunday, June 5. The colonial structure designed to seat 300 worshipers was packed with 450 as the superintendent of the district, Rev. H. J. Sutton, preached the dedication sermon. Rev. L. W. Pippert, C. & M. A. Home Secretary, spoke in the evening.

Also on hand for the ceremonies was Dr. K. C. Fraser, vice-president of the Society and pastor of Pittsburgh's well-known Northside Alliance Church, who spoke briefly. Former pastors of the church, Rev. W. L. Stuart and Rev. R. E. Ellenberger, read the Scripture and offered prayer respectively.

The Beaver church was formerly

(Continued on page 19)

Sunday

ISAIAH 53 (verse 4).

As He has borne our sins, Jesus Christ has also borne away and carried off our sicknesses; yes, and even our pains, so that abiding in Him we may be fully delivered from sickness and pain. . . . Thus the ancient prophet beholds in vision the Redeemer coming first as a great Physician, and then hanging on the cross as a great Sacrifice. And thus the evangelists have also described Him; for three years the great Healer, and then, for six hours of agony, the dying Lamb.—A. B. SIMPSON.

Monday

HEBREWS 13:1-14 (verse 5b).

Forsake, in the Greek, means to leave behind, conveying the idea of leaving comrades exposed to peril in the conflict or forsaking them in some crisis of danger. "I will in no wise desert you, or leave you alone in the field of contest, or in a position of suffering. I will in no wise let go My sustaining grasp." With such a Guide, such a Friend, such a Lover, let us go forward with quietness and confidence into the unknown future, looking for the glorious appearing of our Lord.—E. G. DEMPSIE.

Tuesday

ROMANS 3:21-30 (verse 23).

"Sin is essentially egotism, or selfism, putting self in God's place." It has four principal characteristics or manifestations: self-sufficiency instead of faith in God, self-will instead of submission to God, self-seeking instead of honoring God, self-righteousness instead of contrition and humility before God. All the different forms of sin can be seen to have their roots in selfishness. . . . Instead of making God the center of the life and unconditionally surrendering to Him, sin makes our own interests the supreme rule and motive of our existence.—G. C. WEISS.

Wednesday

LUKE 12:1-15 (verse 15b).

Not what we have but what we use,
Not what we see but what we choose—
These are the things that mar or bless
The sum of human happiness.

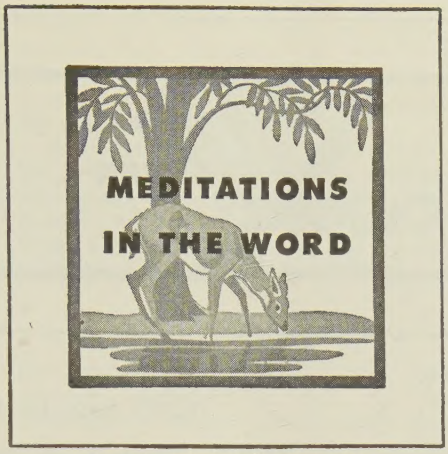
Not as we take but as we give,
Not as we pray but as we live,
These are the things that make for peace,
Both now and after time shall cease.

—THE OUTLOOK.

Thursday

ROMANS 8:1-13 (verse 13).

A Christian is one who has been "crucified with Christ," who has died with Him, been buried with Him, risen with Him, ascended with Him, and is seated "in heavenly places" with Him. . . . As such he "reckons (himself) . . . dead indeed unto sin, but alive unto God" . . . As such he "seeks those things which are above," and sets his "affection on things above," mortifying his "members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."—HORATIUS BONAR.



Edited by EDITH M. BEYERLE

Friday

JEREMIAH 20:5-13 (verse 5).

Jeremiah was only one of the great host of God's faithful witnesses who found that the Word of the Lord was not acceptable to the great throng of religious devotees who are satisfied with their particular brand of belief, but whose ears are closed against much that God wills that they should know. It is self-pleasing to choose what one wants in the Word and discard the balance, but this side-stepping of truth results in a sidetracking of conscience, and sooner or later God must judge it.—PAMEII.

Saturday

1 PETER 4:1-10 (verse 1b).

For the Christian, that is both counsel and command. Be prepared for trouble. Do not live in an ivory tower full of foolish fancies about how charming and peaceful and luxurious the Christian way is. When the world has done its worst to you at the circumference of your life God will do His best for you at the center of your life. And the center holds you; you are unbreakable and unbeatable!—PAUL S. REES.

Sunday

HEBREWS 11:5-19 (verse 6).

Faith, the apostle declares, is indispensable in order to please God. No wonder; anything less is to treat God as if He were unreal and unreliable, and is practical atheism. It is to make His Word less sure than a mere material fact of nature and perception of the senses; it is to trust God less than we trust His works. . . . Only when we . . . implicitly believe His Word will we love and obey Him.—A. B. SIMPSON.

Monday

GALATIANS 3:17-29 (verse 24).

That factor or element in our nature which we call conscience is set within us as a *monitor,* not as a *teacher,* in the school of morals. Conscience tells us that we *ought* to do right, but conscience does not tell us what right is. . . . It would be well if all of us understood just how far from the true meridian our moral compass-needles were deflected by the attractions of gold or pleasure or appetite or ambition or love or hatred, or by the social atmosphere of our immediate neighborhood.—HENRY CLAY TRUMBULL.

Tuesday

PSALM 139:1-12 (verse 5).

That means that the Lord has hedged us round about. He has consorted with us all the way lest we fall back. Have we realized His presence with us in all things we have undertaken on His account? We shall never be able to accomplish any mission for Him unless we verily believe that He has encircled our lives with His love and care, and believe that the real victory in all service is won in the closet in secret beforehand.—SELECTED.

Wednesday

1 CORINTHIANS 16:15-20 (verses 17, 18).

'Tis the human touch in this world that counts,
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter and bread and wine;
For shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of the hand and the sound of the voice
Sings on in the soul alway.

—SELECTED.

Thursday

PSALM 32 (verse 8).

God alone can instruct us in the details of our duties and in all the rules of holy living necessary for us to know. No matter how wise and good men are, their instructions can be but feeble and imperfect, unless God adds to them the inward light, which adjusts our spirit to the Truth. We see failings in all men and this hurts our spirits and weakens the truths they would teach us. . . . God alone can instruct us perfectly.—FÉNELON.

Friday

GENESIS 48:1-7 (verse 3).

Jacob through all the long years of his earthly pilgrimage never forgot God's promise to him made away back in his yesteryears when as a young man God had first met him at Luz (afterward Bethel). Neither, apparently, did his faith ever fail regarding the promise. God, the creator of all things, mighty to perform all He had promised, had said it and that was quite enough for Jacob. God loves to have His people believe Him on His word alone even though circumstances seemingly deny it.—PAMEII.

Saturday

1 SAMUEL 9:15–10:1 (verse 9:20).

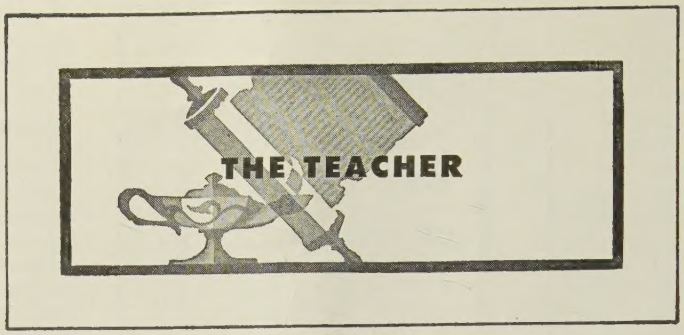
King Saul was not a candidate for the throne. He was chosen because of his real qualifications by nature, by tuition and by grace. . . . In discovering Saul to Samuel, and in leading Saul to his anointing, God did not send an angel or work an apparent miracle. A natural event led to a most natural effort to find them [the lost asses, v. 20]. How naturally have some of the most significant events of our lives come to us.—SELECTED.

July 31, 1960

LESSON TEXT—
Hosea 10:1-8, 12

GOLDEN TEXT—
Hosea 10:12

DEVOTIONAL READING—
Jeremiah 10:6-10



August 7, 1960

LESSON TEXT—
Hosea 11:1-9

GOLDEN TEXT—
1 John 3:1

DEVOTIONAL READING—
Hosea 1:1-7

By Harold J. Sutton

Luxury and Idolatry Ruin a Nation

Israel's sun was setting. The nation had played Egypt and Assyria against each other until its energies and resources were exhausted. With the exhaustion came the loss of independence and the once proud nation became a vassal state. Hosea thought it wrong to appeal to foreign governments for help (8:9; 10:6). Family life especially became dissolute and bandit-priests robbed the wicked citizenry. Soon Sargon would exile the nation to Assyria (722 B. C.). It never again became an identifiable entity. The prophet outlines Israel's defection and doom.

I. CAUSE (Hos. 10:1, 2).

See the broad outline of (1) *selfishness.* It was "fruit unto himself" (v. 1). Everything, all the time, was for self. The vine of promise must bear the fruit of practice and must be for Him whose we are and whom we serve. (2) *Idolatry.* Increased altars and goodly images (v. 1). The national prosperity was prostituted to unholy ends. Better times spelled better statues. Increased possessions brought increased perversions. Selfishness and idolatry are one. (3) *Divided allegiance.* "Their heart is divided" (v. 2). They would do what they *must* on the Sabbath if allowed to do what they wished throughout the week. The selfish idolatry of practice that was yoked to the profession of piety was doomed by the divine oath: "Now shall they be found faulty."

II. CONDITION (Hos. 10:3-5).

There was (1) *insecurity.* "We have no king" (v. 3). Since they had refused the Lord, of what use would a king be? A nation's altar and its throne have a close connection. Having rejected the heavenly Sovereign they despaired of an earthly one. (2) *Untrustworthiness.* "Swearing falsely . . . judgment . . . as hemlock" (v. 4). National treachery is reflected in the individual. Idolatry before God passes to falsehood toward man and continues in disloyalty to the state. (4) *Fear.* "The inhabitants . . . shall fear because . . ." (v. 5). The magnificent display of idolatrous worship and the revenue that came to the priests thereby was to be no more.

III. CURSE (Hos. 10:6-8).

See the (1) *desecration.* "It [the idol] shall be also carried . . . for a present" (v. 6). Of what good would be a god that could be transported from place to place? (2) *Dissipation.* "Samaria, her king is cut off as the foam upon the water" (v. 7). How little is left, and how worthless is that little, when God is gone. (3) *Desolation.* "High places . . . destroyed: the thorn and the thistle . . . on their altars" (v. 8). Even the sanctuary that housed the idol was removed. Such are the ways of them that forget God.

IV. THE CALL (Hos. 10:12).

Here is the lesson's one bright spot. The call was: (1) *specific in appeal.* "It is time to seek the Lord." Present time is seeking time. (2) *Singular in nature.* "Break up your fallow ground." It was the call for the ministry of the plow. (3) *Significant in manner.* "Sow . . . in righteousness, reap in mercy." Fruit follows root. (4) *Spiritual in design.* "Till he . . . rain [teach] righteousness." This for those "in the way."

God's Love for His Children

"Hosea is the prophet of salvation. His is the backslider's book. Its key word is 'Return'" (Weddell). D. Thomas, of *Homilist* fame, suggests:

I. ISRAEL, HIGHLY FAVORED.

This is indicated by the first four verses of the lesson. See the nation as *loved.* "When Israel was a child . . . I loved him." The nation is referred to in Exodus 4:22 as "my firstborn." This love, self-moving and self-giving, indicated God's sovereign choice. But the nation was also *emancipated.* "I . . . called my son out of Egypt." The national deliverance spoke of a larger freedom to come. Egyptian shackles gave way to a divinely wrought liberty. *Education,* too, was included. "I taught Ephraim also to go." National training and instruction was of God. No less is it true that the spiritual Israel is instructed in the way by the divine Word and Spirit. *Healing,* also, was a God-given boon. "I healed them." Israel no doubt believed that health came by natural means and causes, but God says, "I healed them." "Every good gift . . . is from above." Then, too, the nation was *guided.* "I drew them . . . with bands of love." Here was a persuasion of constraint, not compulsion. From the lesser to the greater and from the earthly to the heavenly, "I drew them." But more: the chosen of God were *relieved.* "I was to them as they that take off the yoke." Originally and subsequently, this was true. For centuries the divine relief was the nation's portion. Both the exodus and wilderness accounts verify this. Again, *sustenance* was the order of their day. "I laid meat unto them." It was bread, water, quail, garments, shoes, plus multiplied deliverances attributable to the power of God. Thus is it ever.

II. ISRAEL, SIGNALLY UNGRATEFUL.

Observe their *disobedience.* "As they [prophets, priests, lawgivers, judges] called them, so they [the nation] went from them [turned the back]" (v. 2). Disobedience is the first sin in backsliding. Beware the sin of an unteachable spirit that refuses admonition. Witness their *idolatry.* "They sacrificed . . . and burned incense." Idolatry is a regard for, confidence in and dependence upon inferior objects in matters and areas that should be reserved for God alone. Men idolize *things* because of the pride, prestige and power that the possession of things brings. Such possessions acquire for an individual acceptance and status. This explains present-day idolatry. See their *ignorance.* "They knew not" (v. 3). Blame is attached because their ignorance was a willful blindness. Although "they [the prophets] called them, . . . none . . . would exalt him [give God primacy]" (vv. 2, 7). Such is the stupor of those enmeshed in things of time.

III. ISRAEL, RIGHTEOUSLY PUNISHED.

The alliance sought with Egypt would never materialize and, instead of an Egyptian refuge, Assyria would be the place of their exile (v. 5). This punishment would be *extensive:* "on his cities, and . . . his branches." It would also be *continuous:* "The sword shall abide." Finally, it would be *destructive:* "The sword . . . shall consume." God's judgments are as thorough as His mercies. "Consume" and "devour" are total words and indicate a total judgment. It is indeed a fearful thing to fall into the hands of the living God (Heb. 10:31).

THE ALLIANCE FAMILY

(Continued from page 16)

located in West Bridgewater, where the congregation outgrew its facilities. According to the pastor, Rev. Daniel Andresen, "Plans were formulated to relocate in Beaver, after prayer and deliberation. Mr. Winston Traylor, a member of the congregation, was engaged as the contractor." The building was completed within ten months of initial excavation.

Dr. Turner's Book in Six Languages

The book *Voice of the Spirit*, written by Dr. H. L. Turner, former president of the Society, is now being translated and printed in six languages, according to information recently received. Dr. Turner did not initiate the translations, although he approved them.

The author-teacher just sent out three hundred copies of the English edition to nationals in foreign fields who can speak English. "These are scattered throughout most, if not all, of our fields," said Dr. Turner.

Houston Bible School Best Ever

The Christian and Missionary Alliance church of Houston, Tex., held a ten-day Bible school in the opening weeks of June and it has been termed the most successful VBS in the history of the church.

In charge of Mrs. Nelda Wallace, the school's highest attendance was 251. The daily count "fluctuated very little throughout the entire time of the school," says the report. The results column shows that thirty-six children made decisions for Christ.

Dr. George Aitcheson, pastor, said he felt it was "an excellent VBS."

Rev. and Mrs. T. H. Ritchie in U. S.

Rev. and Mrs. T. H. Ritchie, who have been conducting evangelistic campaigns in Great Britain and Sweden for the past twenty-one months, have returned to the States. They write that they had many opportunities for reaching great numbers of people with the gospel while abroad. They have some open dates for 1961 and may be reached at Box 62, Warwick, N. Y.

Memphis Congregation Plans to Build

The Alliance congregation of Memphis, Tenn., is somewhat unusual. It meets in a church and houses its pastor in a parsonage that are both debt free.

But the church, a tabernacle-type structure built in the early twenties, has become inadequate. It lacks parking space, has no room for expansion and is suffering structural deterioration. Therefore, according to Memphis pastor, Rev. Andrew Berkner, the people "sought God for His guidance in relocation."

Recently they bought two acres of land "on a wide, prominent residential street in a growing area of the city." With Rev. C. J. Mason, South Atlantic District Superintendent, as special speaker, they dedicated the new land a few weeks ago and are making plans to sell their present buildings and begin the construction of a new church.

Anticipating a growing congregation, Mr. Berkner said, "We hope for a strong, missionary-minded Christian and Missionary Alliance church in the mid-South area which could be the means of opening up other Alliance churches."

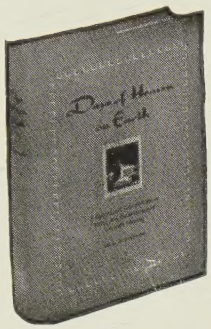
A Thank You . . .

Rev. and Mrs. Fordyce W. Tyler, missionaries stationed at San, in the Republic of Sudan, Africa, write that sufficient funds have been received to pay for two thousand copies of the New Testament in the Red Bobo language.

The New Testament had been translated and printed some time ago. Then it was shipped to the field in care of Mr. and Mrs. Tyler, together with a bill for $900. It was difficult to get this money from the sale of the Testaments on the field, and Rev. F. L. Joder appealed at home for gifts for this purpose. The Tylers write, "He did a good job of it, for the money began to come from many places. . . . We greatly appreciate the gifts of those who made the payment possible."

Pray that the written Word will speedily reach many of the Red Bobo people, illuminating their hearts and minds to the truths of God.

For Daily Devotional Reading



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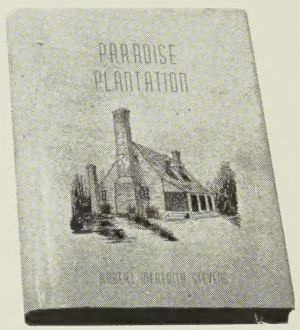

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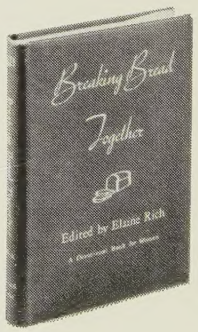

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Reaching for the moon with our feet on the ground

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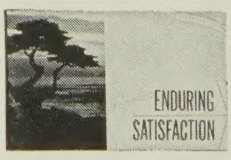
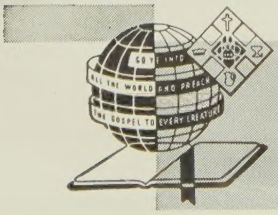


Dedicated dollars of those who love the Lord can mean more persons brought into the Kingdom. Send today for pictorial folder which explains why Alliance Annuities bring "Enduring Satisfaction."



The Christian and Missionary Alliance

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